



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Eqtaraba'te¹ (festinately-approached) ^w The Hour ^w and split/halved the moon².</i>	أَقْتَرَبَتِ السَّاعَةُ وَآذَنَّا الْقَمَرَ ﴿١﴾
2. And <i>en (if)</i> see they ^z an <i>Aya'tan^w (miracle)</i> they ^z shun and say they ^z : a magic continuer ³ .	وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ﴿٢﴾
3. And denied they ^z and <i>ettaba'ao (closely-followed they^z)</i> their <i>ahwa⁴ (tendentious likings)</i> ; and every matter (<i>has</i>) a <i>mustagarron⁵ (long-term-abode/ ultimateralization)</i> .	وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ﴿٣﴾
4. And <i>laqad (verily, already and affirmatively)</i> came (<i>to</i>) them of the <i>anba'e^{w6} (significant-and-availing-news)</i> ^w what (<i>is</i>) in it ^x <i>muṣḍajaron (deterrent/ deterrent)</i> .	وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾
5. An ultimate ^w <i>hekmaton^{w7} (wisdom)</i> ^{w8} so not enrich ⁹ the <i>notho're (iterative warners/ warnings)</i> .	حِكْمَةً بَلِغَةً فَمَا تَغْنِ الْنَذَرُ ﴿٥﴾
6. So let [<i>you^s</i>] divert <i>a'n (off)</i> them; day summons the summoner to a thing <i>nukkor¹⁰ (hardest: demur/ most tortuous affecting its subjects)</i> .	فَقَوْلٌ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعُ إِلَى شَيْءٍ نُّكْرٍ ﴿٦﴾
7. <i>Khushsha'an¹¹ (submittingly subdued) (are)</i> their <i>abssa'ro (insights/ discernments)</i> ; they ^z emerge (<i>resurrect</i>) from the <i>ajda'the (tombs)</i> as if they (<i>were</i>) locusts-scatterers-/scattering.	خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ ﴿٧﴾
8. <i>Muhtteena (they that hasten with gaze and extended necks)</i> to the summoner; say the unbelievers, this day (<i>is</i>) arduous.	مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ ﴿٨﴾

¹ The word “أقترَبَ” is *more particular* than “قرب” as “أقترَبَ” = “المبالغة في القرب” i.e. indicative of a *superlative* of the *approach*. See التاج. So for such a *superlative* of the *approach/nighing*. So, “festinately” is used to qualify the *approach* in order to *intensify* it. And the “^w” superscript is for the *feminine* “ت”.

² According to various *Hadeeths*, see various *تفسيرات*, such as القرطبي, the splitting of the moon during Mohammad' (SAWS) time was in two *parts*, some say two *halves*, i.e. “تسقين” as stated in Ibn Katheer's *Tafseer*, commentary and explanation. However, the expression “(Had) split/halved the moon” = an Arabic *tongue* expression meaning the matter has become rather clear/cleared.

³ The word “مستمر” = “continuer” or also “goer,” i.e. that which *came and went by*.

⁴ The word “هوى” is singular of “اهواء” translated as “(tendentious) liking,” which *in and of itself* could be *good or bad noble or vile*. The Messenger (SAWS) says that *believe not anyone of you until his “هوى” agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

⁵ Clearly for the *realization* of any thing in *this world* requires *time and place* to happen in it *semi-permanently*.

⁶ See the *Lexicon* attached to this *Translation* for “naba'a.”

⁷ See the *Lexicon* attached to this *Translation* for “bekma.”

⁸ Ibid.

⁹ The word “تغني” has double meanings: (1) *enriches*, (2) *suffices*. But “enriches” *includes* suffice and *not vice versa*. As “enriches” *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas “suffices” *meets the present needs of a specific task*. Hence “enriches” is *superior*.

¹⁰ The word “نكر” i.e. that which involves the *superlatives*, i.e. *hardest and most torture or the like*. See التاج.

¹¹ The word “خشعا” = *khushsha'an*, is an *adverbial plural, masculine, subjective noun*, with *no English equivalent* available for it *per se*. The word “خشوع” in “خشعا” = *khushsha'an* involves more than just “humbleness” or “submission” as that suggests *bodily or attitudinal behavior*. However, “خشوع” denotes *submission or subduing of sight and sound* as well. So “خشعا” are those who *submittingly subdued their body, sight and sound*. Also some time “الخالعون” = *they who bow in the Prayer*. See اللسان والبصائر. Since this *Ayah* speaks about their sights being “خشعا” that means *their sights are submittingly subdued*.

9. Denied-she ^{y12} before them Nooben's (Noah's) people; so they ^z denied Our <i>abda</i> ¹³ (a slave) and said they ^z : a maniac ¹⁴ and <i>izdojera</i> (had been deterred) ¹⁵ .	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ^{١٥}
10. So [he] invoked his Lord: surely I am <i>maghloobon</i> (he who had been prevailed upon); so let [Your ^s] succor/avenge-for [me] ¹⁶ .	فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ^{١٦}
11. So We opened the Heavens ^w doors by water downpour.	فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ^{١٧}
12. And <i>fajjarna</i> (We caused to gush) the Earth ^w (by) wells ^w ; so met the water on a matter <i>qad</i> (already and affirmatively) (had been) fated ¹⁷ .	وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ^{١٨}
13. And We bore him on possessor ^w (of) planks and <i>dosor</i> ¹⁸ (palm-tree fibers/ nails).	وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ ^{١٩}
14. It ^w runs ^w by Our Eyes, requital for whomever [he] [was] <i>kofera</i> ¹⁹ (unbelieved/ rejected).	تَجْرَى بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ^{٢٠}
15. And <i>laqad</i> (verily, already and affirmatively) We left it ^w an <i>Aya'tan</i> ^w (sign/ proof); is (there) of a <i>muddaker</i> (reminiscer).	وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُذَكِّرٍ ^{٢١}
16. Then how [was] My torment, and [My] <i>notho're</i> ²⁰ (iterative warners/ warnings).	فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ ^{٢٢}
17. And <i>laqad</i> (verily, already and affirmatively) We facilitated The Qur'an for the <i>thekre</i> (remembering by heart); ²¹ so is (there) of <i>muddaker</i> (reminiscer).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُذَكِّرٍ ^{٢٣}
18. Denied-she ^{y22} <i>Aadon</i> ; so how [was]: My torment and [My] <i>notho're</i> ²³ (iterative warners/ warnings).	كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ ^{٢٤}
19. Verily We sent on them <i>ssarssaran</i> (severely cold and intensely noisy) wind ^w in a misfortuned-day, continuer.	إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ فَخَسٍ مُسْتَمِرٍّ ^{٢٥}
20. [It ^w] wrests ^w the mankind <i>ka'annabum</i> (as if they were) <i>ajaẓo</i> ²⁴ (date-palms-stumps) <i>munga'eren</i> (that got uprooted).	تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ ^{٢٦}

¹² The word “كَذَّبَتْ” = denied-she^y has a “hidden” pronoun in reference to the tribe of Quraysh. See إعراب القرآن، لمحمود صافي. Clearly “tribe” = “قبيلة” is a feminine gender, so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ”.

¹³ The word “abda” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

¹⁴ The word “مَجْنُونٌ” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

¹⁵ The word “ازْدَجَرَ” means he had been deterred from inviting others to Allah's cause by his people's abusing and dissuading him from his cause.

¹⁶ That is You succor me, or for me over my people.

¹⁷ That is decreed and well measured in advance by divine plan.

¹⁸ The word “dosor” has several meanings: (1) palm-tree fibers to tighten the planks of the ship, (2) nails, (3) the front of the ship, which pushes the water. See تفسير القرطبي.

¹⁹ Qur'an commentators maintain that the expression “لِمَنْ كَانَ كُفِرَ” = “whoever was unbelieved/ rejected,” refers to messenger Noah.” It could also refer to Allah, as His messenger Noah was unbelieved/ rejected. See القرطبي.

²⁰ The word “نُذِرٍ” is infinitive noun, as in عن القرطبي و الفرأ and others, referring to Allah, i.e. the warning is His, and since it's in the infinitive, therefore it is qualified by the word “superlative.” Also, speaker's pronoun “ي” in “نُذِرٍ” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or Aya's end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

²¹ Says القرطبي in his تفسير for the word “لِلذِّكْرِ” means for remembering by heart, Allah will assist.

²² The word “كَذَّبَتْ” = denied-she^y is in reference to the tribe of “Aad.” Clearly “tribe” is a feminine gender in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ” = denied-she.

²³ See footnote 20 above regarding “نُذِرٍ”.

²⁴ The “stump” is the base of the tree in the ground from which the roots shoot. See Webster's Unabridged Dictionary.

21. Then how [was]: My torment and [My] <i>notho're</i> ²⁵ (<i>iterative warners/warnings</i>).	فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿٢٥﴾
22. And <i>laqad</i> (<i>verily and affirmatively</i>) We facilitated The Qur'an for the <i>thekre</i> ²⁶ (<i>remembering by heart</i>); so is (<i>there</i>) of a <i>muddaker</i> (<i>reminiscer</i>).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَكِّرٍ ﴿٢٦﴾
23. Denied-she ^y <i>Thamoodo</i> by the <i>notho're</i> ²⁷ (<i>iterative warners/warnings</i>).	كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٧﴾
24. So they ^z said: is a human of us, one <i>nattabe'abo</i> ([<i>we</i>] <i>closely-follow him</i>); verily we then surely (<i>are</i>) in a misguidance/waste and a <i>Su'aren</i> ²⁸ (<i>madness/intense heat as it were that of Hell</i>).	فَقَالُوا أَبَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَلٍ وَسُعُرٍ ﴿٢٨﴾
25. Has (<i>had been</i>) cast the <i>thekro</i> (<i>Qur'an/message</i>) on him from among us; rather he (<i>is</i>) <i>kaththabon</i> (<i>iterative liar</i>) insolent.	أَلَيْسَ الَّذِي الذِّكْرَ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَابٌ أَشْرٌ ﴿٢٩﴾
26. Shall know they ^z tomorrow who ^a (<i>is</i>) the <i>kaththabo</i> (<i>iterative liar</i>) the insolent.	سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشْرِ ﴿٣٠﴾
27. Verily We (<i>are</i>) senders (<i>of</i>) the she-camel, an essay ^w for them; so <i>ertaqeb</i> ²⁹ : (<i>let-[you^s] observe/watch</i>) them and <i>essta'ber</i> ³⁰ (<i>let-acquire patience [you^s]</i>).	إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٣١﴾
28. And <i>nabbe'hum</i> (<i>let inform them [you^s] by piece-of-significant-and-availing-news</i>) that the water (<i>is</i>) an apportionment ^w among them; every <i>sherbon</i> ³¹ (<i>drink-portion</i>) <i>muhtadbaron</i> (<i>made present predeterminedly vis-à-vis time and place</i>).	وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ مُّحْتَضَرٌ ﴿٣٢﴾
29. Then <i>nadan</i> ³² (<i>they^z pridefully and instigatingly summoned</i>) their companion; so [<i>he</i>] partook ³³ [<i>her</i>] then [<i>he</i>] hamstrung [<i>her</i>].	فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٣٣﴾
30. Then how [was]: My torment and [My] warning ³⁴ .	فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ﴿٣٤﴾
31. Verily We sent on them a she-shriek she-one, so they ^z were like <i>hasheme</i> (<i>dry leaves</i>) (<i>of</i>) the trellis-(<i>doer</i>).	إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣٥﴾
32. And <i>laqad</i> (<i>verily and affirmatively</i>) We facilitated The Qur'an for the <i>thekre</i> (<i>remembering by heart</i>); so is (<i>there</i>) of a <i>muddaker</i> (<i>reminiscer</i>).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَكِّرٍ ﴿٣٦﴾
33. Denied-she ^y <i>Lootent's</i> (<i>Lott's</i>) people by the <i>notho're</i> (<i>iterative warners/warnings</i>).	كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٧﴾
34. Verily We sent on them <i>ha'sseban</i> (<i>stone-storm</i>); except <i>Lootten's</i> (<i>Lott's</i>) <i>aa'la</i> (<i>family/house/kin</i>) <i>najjayna</i> (<i>We iteratively delivered</i>) them by a <i>sa'har</i> (<i>dawn's ere</i>).	إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا ءَالَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٨﴾
35. A boon ^{w35} from <i>endana</i> (<i>by: munificence/Rule of Us</i>); like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x We requite whom ^p [<i>he</i>] thanked.	نِعْمَةٌ مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٩﴾

²⁵ See footnote 20 above regarding “نذر”.

²⁶ See footnote 21 above regarding *remembering*.

²⁷ The word “النذر” could be plural for “نذير”, see التاج, or warning, see القرطبي.

²⁸ The word “سُعُر” has double meanings: “madness” or “intense heat.” That is *madness* or *hell*.

²⁹ That is you *wait* for their termination.

³⁰ The word “اصطبر” means *acquirer patience* or he who was being *tested* for his *patience* or *acquiring* it.

³¹ The word “شرب” with كسرة on the ش means a *drink-portion*. See تفسير القرطبي.

³² That is they summoned him by *instigating* him, see تفسي القرطبي, and that نادى means *تفاخر*, see اللسان.

³³ The word “تَعَاطَى” = “تَنَاول” from “عَطُوت” that is “تَنَاولت”.

³⁴ See footnote 5545 above regarding “نذر”.

36. And <i>laqad</i> (verily and affirmatively) [he] warned them ³⁶ (about) Our [she-seizing]; then they ^z dubitated by the <i>notho're</i> ³⁷ (iterative warners/ warnings).	وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنَّذْرِ ﴿٣٦﴾
37. And <i>laqad</i> (verily, already and affirmatively) they ^z seduced him a'n (regarding) his guests; so We effaced their eyes; so let-taste you ^z My torment and [My] <i>notho're</i> ³⁸ (iterative warners/ warnings).	وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنَذْرِي ﴿٣٧﴾
38. And <i>laqad</i> (verily, already and affirmatively) <i>sabbabahum</i> (occurred to them by morning/early dawn) a torment <i>mustagarron</i> ³⁹ (permanent-abode/ ultimate realization).	وَلَقَدْ صَبَحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقَرٌّ ﴿٣٨﴾
39. So let-taste you ^z My torment and [My] <i>notho're</i> ⁴⁰ (iterative warners/ warnings).	فَذُوقُوا عَذَابِي وَنَذْرِي ﴿٣٩﴾
40. And <i>laqad</i> (verily and affirmatively) We facilitated the Qur'an for the <i>thekere</i> (remembering by heart); so is (there) of a <i>muddaker</i> (reminiscer).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤٠﴾
41. And <i>laqad</i> (verily, already and affirmatively) came (to) Pharaoh's <i>aa'la</i> (family/ house/ kin/ chiefs/ followers) the <i>notho're</i> (iterative warners/ warnings).	وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذْرُ ﴿٤١﴾
42. They ^z denied by Our <i>Aya'te</i> ^w (miracles) all (of) it ^w ; so We took them, a taking (by) <i>Mighty Mug'tadder</i> (Overcomeer/ -Prevailer).	كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذًا عَزِيزًا مُّقْتَدِرًا ﴿٤٢﴾
43. Are your ⁿ unbelievers <i>khayron</i> (choicer/ superior/ worthier) than o'la'ekum (those) or for you ^b a disencumberment ^w in the <i>Zubo're</i> (writ).	أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكَمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾
44. Or they ^z say: we (are) together succorers (of each other).	أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿٤٤﴾
45. <i>Sayoub'zamo</i> (shall be affirmably defeated) the gathering and they ^z turn-away/ divert the rears.	سَيُزِمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ ﴿٤٥﴾
46. Rather The Hour ^w (is) their appointment and The Hour ^w (is) graver and bitterer.	بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَأَمْرٌ ﴿٤٦﴾
47. Verily the criminals (are) in a misguidance/waste and <i>so'eren</i> ⁴¹ (madness/ intense heat, as if it were of Hell).	إِنَّ الْمَجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ ﴿٤٧﴾
48. Day (to be) they ^z dragged in The Fire ^w on their faces: let-taste you ^z touch (of) <i>Sagar</i> ⁴² (specific Hell which flings its associates/ companions).	يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾
49. Verily We: every-thing We created it ^x by a <i>qadar</i> ⁴³ (fate/ measure).	إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾
50. And not Our command except a she-one as a glance by the sight.	وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾
51. And <i>laqad</i> (verily, already and affirmatively) We perished your ⁿ resemblers; so is (there) of a <i>muddaker</i> (reminiscer).	وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَكِّرٍ ﴿٥١﴾
52. And every-thing they ^z did (is) in the <i>Zobo're</i> (writ).	وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾
53. And every a small and a big (is) <i>mustattaron</i> (that which had been inscribed).	وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾

³⁵ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

³⁶ That is their messenger *Loott* (Loti).

³⁷ See footnote 5545 above regarding "نذر".

³⁸ Ibid.

³⁹ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

⁴⁰ See footnote 5675 above regarding "نذر".

⁴¹ The word "سعر" has double meanings: "madness" or intense heat, as that of Hell. That is madness or hell.

⁴² "Sagar" = "سقر" is a proper name of specific descending level = "درجة" of Hell which flings its associates/ companions.

⁴³ The word "قدر" = "measure," but since such a measure is by Allah I think the word "fate" is fitter.

54. Verily the *muttaqeena* (they who reverentially guard against Allah's displeasure) (are) in gardens^w and rivers⁴⁴.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

55. In a truthful-seat⁴⁵ enda (by munificence of/ by Rule of) a King Mug'tadder (Overcomeer/Prevailer).

فِي مَقْعَدٍ صَدَقَ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

⁴⁴In some recitations the word “نَهَرٍ” is “نُهْرٌ” with ضمة on both the ن and هـ, meaning constant days' light. See القرطبي.

⁴⁵The say: “مَقْعَدٍ صَدَقَ” is an Arabic tongue expression meaning: a seat of gratification, gratifying the sitter. +